

# W O E T O D R V N K A R D S .

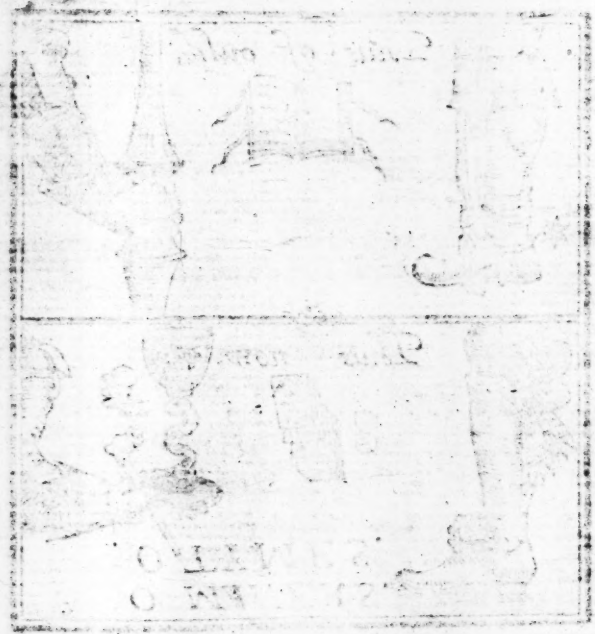
A Sermon by SAMUEL WARD  
Preacher of Ipswich.



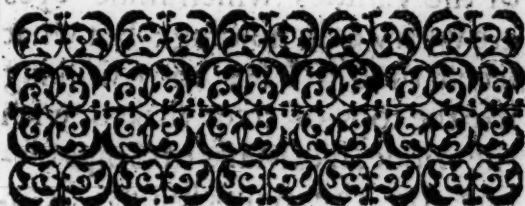
L O N D O N

Printed by *A. Math* for *Iohn Marriott*, and  
*Iohn Gri mand*, and are to be sold at their Shops in  
St. Dunstons Church-yard, and in Pauls Alley  
at the Signe of the Gunne. 1692.

# WOLF DRINKARDS



Printed by J. W. Smith, at the  
New York Office of the  
American Book Concern, No. 21  
Nassau Street, N. Y.



PROV. 23. vers. 29. 32.

*To whom is Woe? to whom is Sor-  
row? to whom is Strife? &c.  
In the end it will bite like a Serpent,  
and sting like a Cockatrice:*

**S**er art thou also  
blinde? Watch-  
man art thou also  
drunke, or a sleep?  
Or hath a Spirit of  
slumber put out  
thine eyes? Vp to thy Watch-  
tower, what descriest thou? Ah  
Lord! what end or number is there

Esay 21.

*Woe to Drunkards.*

of the vanities which mine eyes  
are weary of beholding? But what  
seeest thou? I see men walking  
like the tops of trees shaken with  
the winde, like Masts of Ships ree-  
ling on the tempestuous Seas.  
Drunkennesse, I meane, that hate-  
full Night-bird which was wont  
to waite for the twilight, to seeke  
nookes and corners, to auoide the  
houting and wonderment of  
boyes and girles. Now as if it  
were some Eglet to dare the Sun-  
light, to fly abroad at high noone  
in euery streete, in open Markets  
and Faires without feare or shame,  
without controule, or punishment,  
to the disgrace of the Nation, the  
outfacing of Magistracy and Mini-  
stry, the vtter vndoing (without  
timely preuention) of health and  
wealth, Piety and Vertue, Towne  
and Countrey, Church and Com-  
mon wealth. And dost thou like a  
dumbe



## Woe to Drunkards.

3

dumbe dogge hould thy peace at these things, dost thou with *Salomons* sluggard fould thine hands in thy bosome, and giue thy selfe to ease and drowsinesse, while the enuious man causeth the noysomest and basest of weeds to ouerrunne the choysed *Eden* of God? Vp and Arise, lift vp thy voyce spare not and cry aloud? What shall I cry? Cry woe and woe againe vnto the Crowne of pride, the Drunkards of *Ephraim*. Take vp a parable and tell them how it stingeth like the *Cockatrice*, declare vnto them the deadly poyson of this odious sinne. Shew them also the soueraigne Antidote and Cure of it, in the cup that was drunke of by him, that was able to ouercome it: Cause them to behold the brasen serpent and bee healed. And what though some of these deafe Adders will

*Esay* 5. 11, 22.

*Esay* 28. 1.

*Joel* 1. 5

*Hab.* 2.

*James* 5.

not bee charmed nor cured, yea though few or none of this swinish heard of habituall drunkards, accustomed to wallow in their mire, yea deeply and irrecoverably plunged by legions of diuels into the dead sea of their filthinesse; what if not one of them will be washed and made cleane, but turne againe to their vomit, and trample the pearles of all admonition vnder teete; yea turne againe and rend their reprobours with scoffes and scornes, making iests and songs on their alebench: Yet may some young ones bee deterred, and some nouices reclaymed, some parents and magistrates awakened to preuent and suppress the spreading of this gangrene: And God haue his worke in such as belong to his grace. And what is impossible to the worke of his grace?

Goe

## Woe to Drunkards.

5

Goe to then now ye Drunkards,  
listen not what I, or any ordinary  
hedge-priest (as you stile vs, but  
that most wise and experienced  
royall Preacher) hath to say vnto  
you. And because you are a dull  
and thick-eared generation, hee  
first deales with you by way of  
question a figure of force and  
impression. *To whom is woe, &c.*  
You vse to say woe bee to hypo-  
crites, It's true, woe be to such and  
all other witting & willing sinners,  
but there are no kinde of offenders  
on whom woe doth so palpably  
ineuitably attend as to you drun-  
kards. You promise your selues  
mirth, pleasure, and iollity in your  
Cups, but for one drop of your  
mad mirth bee sure of gallons and  
tunnes of woe, gall, wormewood  
and bitternesse here and hereafter.  
Other sinners shall tast of the Cup,  
but you shall drinke of the dregs of  
Gods

μεγάλη τῆς  
ἐρωτήσεως  
ἐνεργεία. Basil

## Woe to Drunkards.

Gods wrath and displeasure. To whom is strife. You talke of good fellowship and friendship, but wine is a rager and tumultuous makebate and setts you a quarrelling, & medling. When wit's out of the head and strength out of the body, it thrustes euen Cowards and dastards vnfenced and vnarmed into needles frayes and combats. And then to whom are wounds, broken heads, blue eyes, maymed limmes? You haue a drunken by-word. Drunkards take no harme, but how many are the mishaps and vntimely misfortunes that betyde such which though they feelee not in drinke, they cary as markes and brands to their graue. You pretend you drinke healths, and for health, but to whom are all kinde of diseases, infirmities, deformities, pearled faces, palseies, dropxies, headaches? If not to drunkards.

Vpon

Vpon these premises he forcibly  
inferres his sober & serious aduise.  
Looke vpon these woefull effects  
and euils of drunkennes, and looke  
not vpon the Wine, looke vpon the  
blew wounds, vpon the red eyes it  
causeth, and looke not on the red  
colour when it sparkleth in the cup.  
If there were no worse then these,  
yet would no wise man be ouerta-  
ken with Wine: as if he should say,  
What see you in the Cup or drink,  
that counteruaileth these dregges  
that lie in the bottome. Behold,  
this is the Sugar you are to looke  
for, and the tang it leaues behind.  
Woe and alas, sorrow and strife,  
shame, pouertie and diseases; these  
are enough to make it odious, but  
that which followeth withall, will  
make it hideous and fearefull. For  
*Salomon* duely considering that hee  
speakes to men past shame and  
grace, senselesse of blowes, and  
therefore

φάρμακον θα-  
 νατήριον  
 φθοροποιόν  
 ὡς ληΐσιον,  
 Acharico che-  
 nachath, veche  
 Siphgnoni iaph-  
 resh: nouissi-  
 mo sub tanquam  
 Serpens morde-  
 bis, & tanquam  
 regulus punget  
 Montanus &  
 Mercerus, tam-  
 quam hæmor-  
 rhois vel dysas  
 Tremelius.

therefore much more of rea-  
 sons and words insisteth not vpon  
 these petty woes ; which they, be-  
 witched and besotted with the  
 loue of Wine will easily ouersee  
 and ouerleap ; but sets before their  
 eyes the direfull end and fruite, the  
 blacke and poysonfull taile of this  
 sin. *In the end it stingeth like the Ser-  
 pent, it biteth like the Cockatrice (or  
 Adder)* saith our new Translation

All Interpretors agree, that hee  
 meanes some most virulent Ser-  
 pent whose poyson is present  
 and deadly. All the Woes hee  
 hath mentioned before, were but  
 as the sting of some Emmer, Waspe  
 or Nettle, in comparison of this  
 Cockatrice, which is euen vnto  
 death; death speedy, death paine-  
 full and wofull death, and that as  
 naturally and ineuitably, as *Opium*  
 procureth sleepe, as *Elleboro* pur-  
 geth, or any Poyson killeth.

Three



## Woe to Drunkards.

9

Three forked is this sting, and  
threefold is the death it procureth  
to all that are stung therewith.  
The first is the death of grace, the  
second is of the body, the third is  
of soule and body eternall. All sin  
is the poyson wherewithall the old  
Serpent and red Dragon enue-  
noms the soule of man, but no sin  
(except it bee that which is vnto  
death) so mortall as this, which  
though not euer vnpardonably,  
yet for the most part is also irreco-  
uerably and ineuitably vnto death.  
Seest thou one bittē with any other  
Snak, there is hope & help: As the  
Father said of his son, when he had  
information of his gaming, of his  
prodigalitie, yea, of his whoring:  
but when hee heard that hee was  
poysoned with drunkenesse, hee  
gaue him for dead, his case for de-  
perate and forlorne. Age and ex-  
perience often cures the other, but  
this

*Vim habens  
praesentaneum  
sopori ferat  
&c. Remus in  
Spici legis.  
Vide etiam Se-  
neca ep. 84. ubi  
cum opio ellebo-  
ro veneno ebriz-  
tatem comparat.*

*and daintie  
and daintie  
and daintie  
and daintie*

*and daintie  
and daintie  
and daintie  
and daintie*



*Woe to Drunkards.*

this encreaseth with yeares, and parteth not till death. Whoring is a deepe Ditch, yet some few shall a man see returne & lay hold on the wayes of life, one of a thousand, but scarce one Drunkard of ten thousand. One, *Ambrose* mentions, and one haue I knowne, and but one of all that euer I knew or heard of. Often haue I been asked, and often haue I enquired, but neuer could meete with an instance, saue one or two at the most. I speake of Drunkards, not of one drunken, of such who rarely & casually haue *Noah*-like been surpris'd, ouer-taken at vnawares. But if once a Custome, euer necessity, Wine takes away the heart, and spoyles the braine, ouerthrowes the faculties and Organes of repentance and resolution. And is it not iust with God, that he who will put out his naturall light, should haue his spirituall extin-

*De ebrioso non  
de ebrio, cuius  
uiuere est  
bibere.*

*Principia ledit  
& cedit homi-  
nem in fungum  
& infirmitatem  
versus.*

## Woe to Drunkards.

I I I

extinguished: He that will deprive  
himselfe of reason, should loose al-  
so the Guide and Pilot of reason,  
Gods Spirit and Grace: hee that  
will wittingly and willingly make  
himselfe an habitation of vncleane  
spirits, should not dispossesse them,  
at his owne pleasure. Most aptly  
therefore is it translated by *Iuda-  
melius Hemorrhoids*; which *Gesner*  
confernd with the *Dipsas*, or bit-  
tie Serpent, whose poyson breed-  
eth such thirst, drought, and in-  
flamation, like that of Ratsbane,  
that they neuer leaue drinking, till  
they burst and die withall. Would  
it not grieve and pierce any Christi-  
an soule, to see a cowardly hope-  
full young man well natured, well  
nurtured, stung with this Cocka-  
trice, bewailing his owne case, cry-  
ing out against the baseness of the  
sinne, inuicighing against company,  
melting under the persuasions of  
friends,

*Woe to Drunkards.*

friends, yea, protesting against all  
entisements, vow, covenant, and se-  
riously indent with himselfe and  
his friends for the relinquishing of  
it: and yet if he meete with a com-  
panion that holds but vp his fin-  
ger, hee followes him as a foole to  
the stocks, and as an oxe to the  
slaughter-house, hauing no power  
to withstand the temptation, but in  
hee goes with him to the tipling  
house, not considering that the  
Chambers are the Chambers of  
death; and the guesse, the guests of  
death; and there hee continues as  
one bewitched or confured in a  
spell out of which hee returnes not  
till he hath emptied his purse of mo-  
ney, his head of reason, & his heart  
of all his former seeming grace.  
There his eyes behold the strange  
woman, his heart speaketh peruerse  
things, becoming heartlesse as one  
(saith *Salomon*) in the hart of the  
sea,

sea, resolving to continue, and re-  
turne to his vomit what euer it cost  
him, to make it his dayly worke. *I*  
*was sicke, and knewe it not. I was*  
*strucke and felt it not, when I awake*  
*I will seeke it yet still.* And why  
indeed (without a miracle) should  
any expect that one stung with this  
viper should shake it off and euer  
recouer of it againe. Yea so farre  
are they from recouering them-  
selues, that they infect and become  
contagious and pestilent to all they  
come neere. The Dragon infusing  
his venom, & assimilating his elves  
to himselfe in no sin so much as in  
this, that it becomes as good as  
meate and drinke to them, to spend  
their wit & mony to compasse Ale-  
house after Alehouse, yea town af-  
ter towne to transforme others  
with their Circean Cups, till they  
haue made them bruits and swine  
worse then themselues. The A-

*Ps. 34. 35.*

B

dulterer

dulterer and Vsurer desire to enioy their sinne alone, but the chiefeſt paſtime of a drunkard is to heat and ouercome others with wine that hee may diſcouer their nakedneſſe and glory in their foyle and folly. In a word, exceſſe of wine, and the ſpirit of Grace are opposites, the former expelles the latter out of the heart, as ſmoke doth Bees out the Hiue : and makes the man a mere ſlaue and prey to Satan and his ſnares, when by this poyſon he hath put out his eyes and ſpoyled him of his ſtrength, he uſeth him as the Philiftims did *Sampſon*, leads him on a ſtring whither hee pleaſeth, like a very drudge, ſcorne and makesport to himſelfe and his Impes; makes him grinde in the mill of all kind of ſinnes and vices. And that I take to bee the reaſon why Drunkenneſſe is not ſpecially prohibited in any one of the tenne

Com.

Commandements because it is not the single breach of any one, but in effect the violation of all and e- uery one; it is no one sinne, but all sinnes, because it is the Inlet and fluce to all other sinnes. The Di- uell hauing moystened, and stee- ped him in his liquor, shapeth him like soft clay into what mould hee pleaseth: hauing shaken off his rudder and Pilot, dashes his soule vpon what rocks, sands, and Syrts he listeth, and that with as much ease as a man may push downe his body with the least thrust of his hand or finger. Hee that in his right wits and sober moode seemes religious, modest, chaste, courteous, secret, in his drunken fitts sweares, blasphemeth, rages, strikes, talkes fil- thily, blabs all secrets, commits fol- ly, knowes no difference of persons or sexes, becomes wholly at Sa- tans command as a dead organ to

*Omne vitium  
incendis & de-  
regit, obstantem  
malis conatibus  
verecundiam  
remouet. Senec.  
Epist. 84.  
Ebrietas in se  
culpas comple-  
ctitur omnes.*

*Misist dolia ip-  
sa rumpuntur,  
sic vino exaspe-  
rante quicquid  
in imo latet  
effertur. Idem  
Ibidem.*



be enacted at his will and pleasure. Oh that God would be pleased to open the eyes of some drunkard, to see what a dunghill and carrion his soule becoms, & how loathsome effects follow vpon this spirituall death and sting of this Cockatrice which is the fountaine of the other two following, temporal and eternall death?

And well may it bee that some such as are altogether fearelesse and carelesse of the former death will yet tremble and bee moued with that which I shall in the second place tell them. Among all other sinnes that are, none brings forth bodily death so frequently as this, none so ordinarily slaies in the Act of sinne as this. And what can bee more horrible then to dye in the acte of a sinne without the acte of repentance? I pronounce no definitiue sentence of damnation vpon



vpon any particular so dying; but what dore of hope or comfort is left to their friends behind of their saluation? The whoremaster hee hopes to haue a space and time to repent in age, though sometimes it pleaseth God that death strikes *Cosby* and *Zimry* napping, as the deuill is sayd to slay one of the Popes in the instant of his adultery and carry him quicke to hell. The swearer and blasphemers hath commonly space, though seldome grace, to repent and amend: and some rare examples stories afford, of some taken with oathes and blasphemies in their mouthes. The theefe and oppressor may liue and repent and make restitution as *Zachens*: though I haue seene one slayne right out with the timber he stole halfe an houre before; and heard of one that hauing stolne a sheepe and laying it downe vpon a

stone to rest him, was gran'd and hang'd with the strugling of it about his neck. But these are extraordinary & rare cases. God sometimes practising Marshall law and doing present execution, lest fooles shall say in their heart, there were no God or Iudgement: but conuiuing and deferring the most, that men might expect a Iudge coming, and a solemne day of Iudgement to come. But this sinne of Drunkenness is so odious to him, that he makes it selfe, Iustice, Iudge and Executioner, slaying the vngodly with misfortune, bringing them to vntimely shamefull ends in brutish and bestiall manner of. ten in their own vomit and ordure; sending them sottish, sleeping, and senselesse to hell, not leauing them either time, or reason, or grace to repent, and crie so much as *Lord haue mercy on vs.* Were there (as  
in

in some Cities of *Italy* ) an Office kept, or a Record and Register by euery Crowner in Shires & Counties, of such dismall euenths which God hath auenged this sinne with- all, what a Volume would it haue made within these fewe yeares in this our Nation? How terrible a Theater of Gods Iudgements against Drunkards, such as might make their hearts to bleed and relent, if not their eares to tingle, to heare of a tast of some few such noted and remarkeable examples of Gods Iustice, as haue come within the compasse of mine owne notice and certaine knowledge, I thinke I should offend to conceale them from the world, whom they may happily keepe from being the like to others, themselves.

An Ale-wife in Kesgraue neere to Ipswich, who would needs force three Seruingmen (that had beene

drinking in her house, and were taking their leaues) to stay and drink the three Outs first: that is, Wit out of the head, Money out of the purse, Ale out of the pot) as shee was comming towards them with the pot in her hand, was suddenly taken speechlesse and sicke, her tongue swolne in her mouth, neuer recouered speech, the third day after dyed. This Sir *Anthony Felton* the next Gentleman and Iustice, with diuers others eye-witnesses of her in sicknesse related to mee, whereupon I went to the house with two or three witnesses, inquired the truth of it.

Two seruants of a Brewer in Ipswich, drinking for a rumpe of a Turkie, struggling in their drinke for it, fell into a scalding Caldron backwards: whereof the one dyed presently, the other lingringly, and painefully since my comming to Ipswich.

*Anna*

*Anno 1619.* A Miller in Bromeswell, comming home drunke from Woodbridge(as he oft did) would needs goe and swimme in the Mil-pond : his wife and seruants knowing hee could not swimme, diswaded him, once by intreaty got him out of the water, but in hee would needs goe againe, and there was drowned. I was at the house to inquire of this, and found it to bee true.

In Barnewel neere to Cambridge one at the Signe of the Plough, a lusty young man, with two of his Neighbours, and one Woman in their company, agreed to drinke a barrell of strong Beare; they drunk vpon the vessell, three of them dyed within 24 houres, the fourth hardly escaped after great sicknes. This I haue vnder a Iustice of Peace his hand neare dwelling, besides the common fame.

*Woe to Drunkards.*

A Butcher in Haslingfeild hearing the Minister inueigh against Drunkenesse, being at his Cups in the Alehouse fell a iesting and scoffing at the Minister and his Sermons. As hee was drinking, the drinke or something in the Cup quackled him, stuck so in his throat that he could neither get it vp nor down, but strangled him presently.

At Tillingham in Dengy hundred in Essex, three young men meeting to drinke strong waters fell by degrees to halfe pints: one fell dead in the roome, & the other preuented by company comming in, escaped not without much sickness.

At Bungey in Norfolke three comming out of an Ale-house in a very darke euening, swore, they thought it was not darker in Hell it selfe: one of them fel off the Bridge into the water, and was drowned; the

the second fell off his Horſe, the third ſleeping on the ground by the Riuerſ ſide, was frozen to death. This haue I often heard, but haue no certaine ground for the truth of it.

A Bayliſſe of Hadly vpon the Lords day being drunk at Melford, would needs get vpon his mare to ride through the ſtreet, affirming (as the report goes) that his Mare would carry him to the diuell; his Mare caſts him off, and broke his necke inſtantly. Reported by ſundrie ſufficient witneſſes.

Company drinking in an Ale-  
houſe at Harwich in the night, ouer-  
againſt one Maſter *Ruſſels*, and by  
him out of his Window once or  
twice willed to depart, at length he  
came down and took one of them,  
and made as if he would carry him  
to priſon, who drawing his Knife  
ſled from him, and was three daies  
after



after taken out of the sea with the Knife in his hand. Related to mee by Master *Russell* himselfe, Maior of the Towne.

At Tenby in Pembrokeeshire a Drunkard being exceeding drunke, broke himselfe all to pieces of an high and steepe rocke in a most fearefull manner, and yet the occasion and circumstances of his fall so ridiculous, as I thinke not fit to relate, lest in so serious a iudgement, I should moue laughter to the Reader.

A Glasier in Chauncery Lane in London, noted formerly for profession, fell to a common course of drinking, whereof being oft by his wife and many Christian friends admonished, yet presuming much of Gods mercy to himselfe, continued therein, till vpon a time hauing surcharged his stomacke with drinke, hee fell a vommiting, broke  
a Veyne,

a Veyne, lay two dayes in extreme paine of body & distresse of mind, till in the end recouering a little comfort, he died: both these examples related to me by a Gentleman of worth vpon his owne knowledge.

Foure sundry instances of drunkards wallowing and tumbling in their drinke, flaine by Carts, I forbear to mention, because such examples are so common and ordinarie.

A Yeomans Sonne in Northamptonshire being drunk at Wel-  
lingborough on a Market day,  
would needes ride his Horse in a  
brauery ouer the plowed lands, fell  
from his Horse and brake his neck:  
reported to me by a Kinsman of his  
owne.

A Knight notoriously giuen to  
Drunkennesse, carrying sometime  
payles of drinke into the open feild  
to

to make people drunke withall, being vpon a time drinking with company, a woman comes in, deli- uers him a Ring, with this posie, *Drinke and Dye*, saying to him, This is for you; which hee tooke and wore, and within a weeke after came to his end by drinking: reported by fundry, and iustified by a Minister dwelling within a mile of the place.

Two examples haue I knowne of children that murdered their owne Mothers in drinke, and one notorious drunkard that attempted to kill his Father; of which beeing hindred, he fired his Barne, and was after ward executed one of these formerly in print.

At a Tauerne in Breadstreet in London certaine Gentlemen drinking healthes to their Lords, on whom they had dependance, one desperate wretch steps to the Tables

bles end, layes hold one a pottle-pot full of Canarie Sack, sweares a deepe oath; What will none heere drinke an health to my noble Lord and Master? and so setting the Pottle pot to his mouth, drinks it of to the bottome, was not able to rise vp, or to speake when hee had done, but fell into a deepe snoaring sleepe, and being remoued, layde aside, and couered by one of the seruants of the house, attending the time of the drinking, was within the space of two howers irrecoverably dead: witnessed at the time of the printing hercof by the same seruant that stood by him in the Act, and helpt to remoue him.

In Dengy Hundred, neare to Maldon, about the beginning of his Maiesties reigne, there fell out an extraordinary iudgement vpon five or fixe that plotted a solemne drinking at one of their houses, laid in  
Beare,

Beare for the once, drunke healths in a strange manner, and died thereof within a few weekes, some sooner, and some later : witnessed to mee by one that was with one of them on his death-bed to demaund a debt, and often spoken of by Master *Heydon* late Preacher of Mauldon, in the hearing of many : the particular circumstances were exceeding remarkeable, but hauing not sufficient prooffe for the particulars I will not report them.

One of Aylesham in Norfolk, a notorious Drunkard drowned in a shallow Brooke of water with his horse by him.

Whilest this was at the Presse, a man 85 yeares old, or thereabout, in Suffolke, ouertaken with Wine (though neuer in all his life before, as hee himselfe said a little before his fall, seeming to bewaile his present condition, and others that  
knew

knew him so say of him) yet going downe a paire of staires, (against the perswasion of a woman sitting by him in his chamber) fell, and was so dangerously hurt, as hee dyed soone after, not being able to speake from the time of his fall to his death.

The names of the parties thus punished, I forbear for the kinreds sake yet living.

If conscionable Ministers of all places of the land would give notice of such Iudgements, as come within the compasse of their certaine knowledge, it might bee a great meane to suppress this sinne, which raignes euery where to the scandall of our Nation, and high displeasure of Almighty God.

These may suffice for a taste of Gods Iudgements. Easie were it to abound in sundry particular casualties and fearefull examples of

this nature. Drunkard, that which hath befallen any one of these, may befall thee, if thou wilt dally with this *Cockatrice*, what euer leagues thou makest with Death, and dispensations, thou giuest thy selfe from the like. Some of these were young, some were rich, some thought themselves as wise as thou; none of them euer looked for such ignominious ends, more then thou who euer thou art: if thou hatest such ends, God giue thee grace to decline such courses.

If thou beest yet insensate with wine, voyde of wit and feare, I know not what further to minde thee of, but of that third, & worst sting of all the rest, which will euer bee gnawing, and neuer dying: which if thou wilt not feare here, sure thou art to feele there, when the Red Dragon hath gotten thee  
into



## VVoe to Drunkards.

31

into his denne; and shall fill thy soule with the gall of Scorpions; where thou shalt yell and howle for a drop of water to coole thy tongue withall, and shalt be denied so small a refreshing, and haue no other liquor to allay thy thirst, but that which the lake of Brimstone shall affoord thee. And that worthily, for that thou wouldest incurre the wrath of the Lambe for so base and sordid a sinne as drunkennesse, of which thou mayest thinke as venially and sleightly as thou wilt. But *Paul* that knew the danger of it, giues thee faire warning, and bids thee not deceiue thy selfe, expressely and by name mentioning it among the mortall sinns, excluding from the Kingdome of heauen. And the Prophet *Esay* tels thee, that for it *Hell* hath enlarged it selfe, opened it mouth wide, and without measure; and therefore

1. Cor. 6. 10.

Esay 5. 14.

shal the multitude and their pomp,  
and the iollyest among them de-  
scend into it. Consider this you  
that are strong to powre in drinke,  
that loue to drinke sorrowe and  
care away: And bee you well as-  
sured, that there you shall drinke  
enough for all, hauing for euery  
drop of your former bouings, vi-  
als, yea whole seas of Gods wrath,  
neuer to be exhaust.

Now then, I appeale from your  
selues in drinke, to your selues in  
your sober fits. Reason a little the  
case, and tell mee calmly, would  
you for your owne, or any mans  
pleasure to gratifie friend or com-  
panion, if thou knewe there had  
beene a Toad in the Wine-pot (as  
twise I haue knowne happened to  
the death of drinkers) or did you  
thinke that some *Cesar Borgia*, or  
*Brasutus* had tempered the cup; or  
did you see but a Spider in the  
glasse,

glasse, would you, or durst you carouse it off? And are you so simple to feare the poison that can kill the body, and not that which killeth the soule and body euer, yea for euer and euer, and if it were possible for more then for euer, for euermore? Oh thou vaine fellow, what tellest thou mee of friendship, or good-fellowship, wilt thou account him thy friend, or good fellow, that drawes thee into his company, that hee may poyson thee? and neuer thinks hee hath giuen thee right entertainment, or shewed thee kindnesse enough, till hee hath killed thy soule with his kindnesse, and with Beere made thy body a carcase fit for the Beere, a laughing and lothing stocke, not to Boyes and Girles alone, but to men and Angels. Why rather sayest thou not to such, What haue I to doe

*Wee to Drunkards.*

*Seneca de Benefic. lib. I. ca. 10  
quum plurimum  
meri sumpsisse  
virtus erit, &c.*

with you, yee sonnes of Beliall, yee  
poysonfull generation of Vipers,  
that hunt for the precious life of  
a man? Oh but there are few good  
Wits, or great Spirits now a dayes,  
but will Pot it a little for compa-  
ny. What heare I? Oh base and  
low spirited times, if that were  
true! If wee were fallen into such  
Lees of Time foretold of by *Se-  
neca*, in which all were so drowned  
in the dregs of vices, that it should  
bee vertue and honour to beare  
most drinke. But thanks bee to  
God, who hath reserued many  
thousands of men, and without  
all comparifon more wittie and va-  
lorous; then such Pot-wits, and  
Spirits of the Buttery, who neuer  
bared their knees to drinke health,  
nor euer needed to whet their  
wits with wine, or arme their  
courage with Pot-harnesse. And  
if it were so, yet if no such wits  
or

or Spirits shall euer enter into heauen without repentance, let my Spirit neuer come and enter into their Paradise; euer abhorre to partake of their brutish pleasures, lest I partake of their endlesse woes. If young *Cyrus* could refuse to drinke wine, and tell *Astages* he thought it to bee poyson, for hee saw it metamorphose men into beastes and carcases: what would hee haue said, if hee had knowne that which we may know, that the wine of Drunkards is the wine of *Sodom* and *Gomorrhah*, their grapes, the grapes of gall, their clusters, the clusters of bitternesse, the iuice of Dragons, and the venome of Aspes. In which wordes, *Moses* is a full Commentary vpon *Salomon*, largely expressing that hee speakes here more briefly, *It stings like the Serpent, and bites like the Cockatrice*: To the which I may

*Deut. 32. 33.*

not vnfitly adde that of *Pauls*, and think I ought to write of such with more passion and compassion, then he did of the Christians in his time, which sure were not such monsters as ours in the shapes of christians, *Whose God is their belly* (whom they serue with drinke offerings) *whose glory is their shame, and whose end is damnation.*

What then, take wee pleasure in thundring out Hell against Drunkards? is there nothing but death and damnation to Drunkards? Nothing else to them, so continuing, so dying. But what is there no helpe nor hope, no Amulet, Antidote or Triacle, are there no presidents found of recovery. *Ambrose* I remember, tels of one, that hauing been, a spectacle of Drunkenness, prooued after his conversion a patterne of sobriety. And I my selfe must confesse, that one haue I knowne

*Qui ludibrium  
fuerat ebrietatis  
factus est postea  
sobrietatis exem-  
plum. Amb. de  
Hes.*

knowne yet living, who hauing  
drunke out his bodily eyes, had his  
spiritual eyes opened, prooued di-  
ligent in hearing and practising.  
Though the pit bee deepe, merie  
and narrow, like that Dungeon in-  
to which *Ieremy* was put, yet if it  
please God to let down the Cords  
of his diuine mercy, and cause the  
party to lay hold thereon, its possi-  
ble they may escape the snares of  
death. There is ené for the most de-  
bauched Drunkard that euer was, a  
soueraigne medicine, a rich treacle  
offorce enough to cure and reco-  
uer his disease, to obtaine his par-  
don, and to furnish him with  
strength to overcome this deadly  
poyson, fatall to the most. And  
though wee may well say of it as  
men out of experince doe of quar-  
tane agues, that it is the disgrace  
of all morrall Physick, of all re-  
proofes, counsels and admoniti-  
ons

*Magna medi-  
cina tollit pec-  
cata Magna.  
Ambrose.*



ons. Yet is there a salve for this  
sore, there came one from heauen  
that trode the Winepresse of his  
Fathers fiercenesse, drunke of a cup  
tempered with all the bitternesse of  
Gods wrath, and the diuels malice,  
that hee might heale euen such as  
haue drunke deepest of the sweete  
cup of sinne. And let all such know,  
that in all the former discouerie of  
this poyson, I haue onely aimed to  
cause them feeble their sting, and  
that they might with earnest eyes  
behold the Brasen Serpent, and se-  
riously repaire to him for mercie  
and grace, who is perfectly able to  
cure euen this kind, which so rare-  
ly and hardly is thrown out where  
once he gets possession. This seed  
of the Woman is able to bruisethis  
Serpents head. Oh that they would  
listen to the gracious offers of  
Christ! If once there be wrought  
in thy soule a spirituall thirst after  
mercy

mercy, as the thirstie land hath after raine, a longing appetite after the water that comes out of the Rocke, after the bloud that was shed for thee; then let him that is a thirst come, let him drinke of the water of life without any money; of which if thou hast tooke but one true and thorow draught, thou wilt neuer long after thy old puddle waters of sinne any more. Easie will it be for thee after thou hast tasted of the Bread and VVine in thy Fathers house euer to leath the husks and swill thou wert wont to follow after with greedinesse. The Lord Christ will bring thee into his mothers house, cause thee to drinke of his spiced wine, of the new wine of the Pomegranate: Yea, he will bring thee into his cellar, spread his Banner of loue ouer thee; stay thee with flagons, fill thee with his loue, till thou beest sicke  
and

*Cant. 8. 2**Cant. 2. 4.*

*Habet Deus  
sum inebriamini,  
ni, &c. Bernard.  
in Cant.*

and overcome with the sweetnesse of his consolations. In other drink there is excesse, but here can be no danger. The diuell hath his inuitation, *Come, let vs drinke*; and Christ hath his *inebriamini, Be ye filled with the spirit*. Here is a fountaine set open, and proclamation made. And if it were possible for the brutish-est Drunkard in the world to know, who it is that offereth, and what kind of water hee offereth; hee would aske, and God would giue it frankly without money, he should drinke liberally, be satisfied, and out of his belly should sally springs of the water of life, quenching and extinguishing all his inordinate longings after stolne waters of sin and death.

All this while, little hope haue I to worke vpon many Drunkards, especially by a Sermon read (of lesse life and force in Gods ordinance,

nance, and in it owne nature, then preached), my first drift is, to stirre vp the spirits of Parents and Masters, who in all places complaine of this euill, robbing them of good seruants, and dutifull children, by all care and industrie to preuent it in their domesticall education, by carrying a watchfull and restraining hand ouer them. Parents, if you loue either soule or body, thrift or pietie, looke to keep them from this infection. Lay all the barres of your authoritie, cautions, threats and charges for the auoyding of this epidemicall pestilence. If any of them bee bitten of this Cockatrice, sleepe not, rest not, till you haue cured them of it, if you loue their health, husbandry, grace, their present or future liues. Dead are they while they liue, if they liue in this sinne. Mothers, lay about you as *Bathsheba*, with all entreaties;

treaties; What my sonne, my sonne  
of my loues and delights, Wine is  
not for you, &c.

My next hope is, to arouse and  
awaken the vigilancy of all faithfull  
Pastors and Teachers. I speake not  
to such Starres as this Dragon hath  
swept downe from heaven with it  
rayle: for of such the Prophets,  
the Fathers of the Primitiue, yea,  
all ages complaine of. I hate and  
abhorre to mention this abomina-  
tion: to alter the Prouerbe, *As  
drunke as a Beggar*; to a Gentleman,  
is odious; but to a Man of God, to  
an Angell, how harsh and hellish a  
sound is it in a Christians eares. I  
speake therefore to sober Watch-  
men, *Watch, and be sober*, and labour  
to keepe your Charges sober and  
watchful, that they may be so found  
of him that combs like a thiefe in  
the night. Two meanes haue you  
of great vertue for the quelling of  
this

this Serpent, zealous preaching and praying against it. Its an old receiued Antidote, that mans spittle; especially fasting spittle, is mortall to Serpents. Saint *Donatus* is famous in storie for spitting vpon a Dragon that kept an high way, and deuoured many passengers. This haue I made good obseruation of, that where God hath raised vp zealous Preachers, in such townes this Serpent hath no nestling, no stabling or denning. If this will not doe, *Augustine* enforceth another, which I conceiue Gods and Mans lawes allow vs vpon the reason he giues: If *Paul* (saith he) forbid to eate with such our common bread in our owne private houses, how much more the Lords body in Church assemblies: if in our times this were strictly obserued, the Serpent would soone languish and vanish. In the time of an Epi-  
demi-

*Vt Serpens homi-  
nis qua tacta sali-  
uis, disperit, ac  
sepe mandendo  
conficit ipsa:  
Lucretius: vide  
etiam Ophidium  
et Gesnerum, &c*

demicall disease, such as the Sweating or Neezing sicknesse, a wise Physitian would leaue the study of all other diseases to find out the cure of the present raging euill. If *Chrysostome* were now aliue, the bent of all his Homilies, or at least one part of them should be spent to cry downe drunkennesse, as he did swearing in Antioch; neuer desisting to reprove it, till (if not the feare of God, yet his importunitie, made them weary of the sinne.

Such Anakims and Zanzumims, as the spirituall sword will not worke vpon, I turne them ouer to the Secular Arme, with a signification of the dangerous and contagious spreading of this poyson in the veynes and bowels of the Common-wealth. In the Church and Christ his name also, intreating them to carry a more vigilant eye ouer the dens and burrowes of this Cocka-



Cockatrice, Superfluous, Blinde,  
and Clandestine Ale-houses, I  
meane the very pest-houses of the  
Nation; which I could wish had  
all for their signe, a picture of some  
hideous serpent, or a paire of them,  
as the best hieroglyphick of the  
Genius of the place, to warne pas-  
sengers to shunne and auoyde the  
danger of them. Who sees and  
knowes not that some one needles  
Alehouse in a Country Towne, vn-  
does all the rest of the houses in it,  
eating vp the thrift and fruit of  
their labours; the ill manner of sun-  
dry places being, there to meet in  
some one night of the weeke, and  
spend what they haue gathered,  
and spared all the dayes of the same  
before, to the preiudice of their  
poore wiues and children at home;  
and vpon the Lords day (after eue-  
ning Prayers) there to quench and  
drowne all the good lessons they

*Pinge duos  
angues.*

D

haue

haue heard that day at Church. If this goe on, what shall become of vs in time? If woe bee to single drunkards, is not a Nationall woe to be feared & expected of a Nation ouerrun with drunkennes? Had we no other sinne reigning but this (which cannot reigne alone) will not God iustly spue vs out of his mouth for this alone? We reade of whole Countries wasted, dispeopled by Serpents. *Pliny* tells vs of the *Amycla*, *Lycophron*, of *Salamis*, *Herodotus* of the *Neuri*, vtterly depopulate and made inhabitable by them. Verely if this Cockatrice multiply and get head amongst vs a while longer, as they haue of late begun, where shall the people haue sober seruants to till their lands, or children to hold and enioy them. They speake of drayning Fens; but if this euill be not stopped, we shall all shorily be drowned with it. I wish

with the Magistracy, Gentry, and Yeomanry would take it to serious consideration, how to deale with this Serpent, before he grow too strong and fierce for them. It is past the egge already, and much at that passe, of which *Augustine* complaines of in his time, that hee scarce knew what remedy to aduise, but thought, it required the meeting of a generall Councell. The best course I thinke of, is, if the great persons would first begin through reformation in their owne families, banish the spirits of their Buttries, abandon that foolish and vitious custome, as *Ambrose* and *Basil* cals it, of drinking healths, and making that a sacrifice to God for the health of others, which is rather a sacrifice to the diuell, and a Bane of their owne. I remember well *Sigismund* the Emperours graue answer, wherein there con-

εὐα δὲ ἐπαίνω  
μάλιστα ἐκεί-  
νους ὅσοι τὰ  
ὑποφύμενα  
τῶν κακῶν  
ἐκκόπτουσι.  
*Ælian lib. 4.  
cap. 27.*  
*Tanta potentia  
huius mali, ut  
sanari proferat  
sine concilii au-  
toritate non pos-  
sit. Aug. ep. 64.  
ad Aurelium.*

*Bibamus pro salu-  
te imperatorum,  
comitum, Oh  
stultitiam vitium  
sacrificium pu-  
tant. Amb. de  
Helia, &c.  
Basil. Hom.  
contra Ebrios.*

curred excellent wisdom & wit (seldom meeting in one saying) which hee gaue before the Councell of *Constance*, to such as proposed a reformation of the Church to begin with the *Franciscans*, & *Minorites*. You will neuer do any good (saith he) vnles you begin with the *Maiores* first. Sure til it be out of fashion & grace in gentlemens tables, butteries, and cellars, hardly shall you perswade the countriman to lay it down, who as in fashions so in vices wil euer be the Ape of the Gentry.

If this helpe not, I shall then conclude it to be such an euil as is only by Soueraigne power, & the Kings hand curable. And verily next vnder the word of God which is omnipotent, how potent and wonder-working is the word of a King? when both meet as the Sun, & some good star in a benigne coniunction, what enemy shall stand before the sword

Where the  
word of a King  
is, there is power,  
*Eccles. 8. 4.*

sword of God & *Gideon*? what vice  
 so predomināt which these subdue  
 not. If the Lyon roare, what beast  
 of the forrest shall not tremble and  
 hide their head? Haue wee not a  
 noble experiment hereof, yet fresh  
 in our memory, and worthy neuer  
 to dye in the timely & speedy sup-  
 pression of that impudent abhomi-  
 nation of womens Mannish habit,  
 threatning the confusion of sexes,  
 and ruine of modesty? The same  
 Royall hand, and care the Church  
 and Commonwealth implores for  
 the vanquishing of this poyson, no  
 lesse pernicious, more spreading,  
 and preuailing. Take vs these little  
 Foxes was wont to bee the suit of  
 the Church, for they gnabble our  
 Grapes, and hurt our tender bran-  
 ches: but now it is become more  
 serious: Take vs these Serpents,  
 lest they destroy our Vines, Vine-  
 dressers, Vineyards and all. This

hath euer been Royall game. How famous in the story of *Diodorus Siculus*, is the Royall munificence of *Ptolomey* King of Egypt, for prouision of Nets, and maintenance of Huntsmen, for the taking and destroying of Serpents, noxious and noysome to his countrey. The like of *Philip* in *Aristotle*, and of *Attilius Regulus* in *Aulus Gellius*. The Embleme mentioned at large by *Plutarch*, engrauen on *Hercules* shield, what is it but a Symbole of the diuine honor due to Princes following their *Herculean* labours, in subduing the like *Hydraes*, too mighty for any inferiour person to take in hand. It is their honor to tread vpon *Basiliskes*, and trample *Dragons* vnder their feet. *Salomon* thinkes it not vnworthy his Pen to discouer their danger.

A royall and eloquent Oration  
is happily and worthily preserved  
in



in the large volume of ancient writings, with this title, *Oratio magnifici et pacifici Edgari Regis habita ad Dunstanum Archiep. Episcopos &c.*

The maine scope whercof is, to excite the Clergies care & deuotion for the suppressing of this vice for the common good. Vndertakers of difficult plots promise themselves speed and effect, if once they interest the King, and make him a party. And what more generally beneficiall can bee deuised or proposed then this, with more honour and lesse charge to be effected, if it shal please his Maiesty but to make trial of the strēgth of his temporal & spiritual armes. For the effecting of it, if this help not, what haue we els remaining, but wishes & praiers to cast out this kind withall. God helpe vs. To him I commend the successe of these labors, & the vanquishing of this *Cockatrice*.

FINIS.

*Excerpta ex Historia Nicolai Harpsfeldii Archiep. Cantuariensis. Vide Tomum 13, Bibliotheca patrum.*